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CANADIAN JEWISH NEWS ENTERS TWELFTH YEAR (editorial, page 3)

THE CANADIAN JEWISH NEWS

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Prospects for 1971

MIDEAST CONFRONTATION WITH RUSSIA

CANADA JOINS WORLD PROTESTS

Exclusive CJN Report

The Canadian government on Tuesday joined several western governments in expressing its concern about the trials in Leningrad. Two Soviet Jews were sentenced to death following a mock trial against eleven persons convicted for allegedly planning to hijack an aircraft. Others are to be tried within the next few days.

On Monday, the Soviet government agreed to set an immediate appeal hearing for

Mrs Golda Meir goes to the Western Wall to join former inmates of Russian labour camps who are on hunger strike in protest against the Leningrad trial

Commentary

BY M. J. NURENBERGER

The New Year

1971 could become the year of destiny for our people the world over and especially for Israel. At this time it would do no good to blind one's eye and refuse to behold the clouds of a new dark age descending upon the world. The iron curtain period, I believe, was an insignificant show of force in a divided world when one courageously faces the symptoms of the new division threatening the universe.

A traveler throughout Europe and the Middle East is unavoidably depressed by the mood prevalent in some countries where people appear to be helpless in the face of terror and political blackmail. Also 1971 may become the year of unparalleled cynicism in world affairs when one analyzes the developments in the last months of this year.

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Only a few days ago in Bonn, the capital of West Germany, a colleague tried to impress me with the now famous photo of Chancellor Willy Brandt kneeling at the ghetto monument in Warsaw. "Is it not an historic event," he asked, "when a man like Brandt, who was himself an émigré and one who fought Hitler, assumes moral responsibility for the Nazi atrocities by such an act of unprecedented eloquent silence?"

The visitor replied: "There is something troubling in the new development of West Germany—this honeymoon between Communist Poland and Capitalist West Germany that is run by a Socialist. First the West German Foreign Minister Walter Scheel goes to Canossa and avoids Auschwitz while in Cracow in order not to offend his antisemitic hosts. Then Mr. Brandt accomodates Warsaw by dropping from his coterie at the last moment the president of the Jewish community of Berlin so as not to offend the sensibilities of anti-Jewish Communist leaders. Then during the visit of King Hussein, the truly anti-Nazi president of West Germany, Gustav Heinemann, makes a statement that Germany cannot become a party to the dispute between the Arabs and the Jews.

"Thus we are back to the old game. All the honors to the dead Jews; to the living the resuscitation of the Arierparagraf; for those who survived, nothing. Can West Germany atone for its crimes by kneeling at the monument of the martyrs and by ignoring the threats to Israel and the persecution in Eastern Europe by a neutrality towards a people that is the victim of the German nation?"

***

This is only one aspect of the unbelievable cynicism that has now become the most distinct feature in the foreign policy of all affluent European countries wishing to do business with the Eastern Bloc, to turn them into consumer nations dependent upon highly industrialized western Europe. The rest is but the effect caused by this new attitude of business before conscience of certain governments. There is definitely a trend away from support of Israel not only in Paris and London, but also in Bonn, Brussels, the Hague, Rome, and even tiny Luxembourg. The general attitude is that an effort should be made to impose a kind of peace in the Middle East that would please Russia.

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Yet those who have decided to ignore all cruelties perpetrated by Communist regimes upon their own peoples are, in my opinion, making a balance sheet without considering a very dangerous development in Washington. In recent weeks the relations between Bonn and Washington have become very cool. Mr. Brandt has not sold to Nixon his interpretation of the Ostpolitik. What he may achieve is a complete revival of isolationism in the United States, a new orientation that would diminish the American role on the European continent and a reorientation which would make the United States Pacific conscious. The Europeans often forget that the Atlantic is not the only frontier of the United States. There is a Pacific Ocean, there is Japan, there is China, there is Australia, there are India and Pakistan. And yes: there is the Middle East, the road to all this awakening world of the Pacific as well as the way leading to Africa.

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There is a Talmudic saying that he who flatters the evildoer finally becomes his victim. All those now engaged in that new ostrich policy with regard to the Communist conspiracy, refusing to see what is behind Russian aims in its cracking empire, may finally have to pay a great price for this cowardice. This 1971 may become the year of the most cynical diplomatic horsetrading ever seen. Hopefully this Cassandra may yet be proven wrong.

HUSSEIN'S MUSCLES

By GEOFFREY D. PAUL

JCNS EXCLUSIVE

For almost the entire eighteen years of his reign, Jordan's Kng Hussein lived, often perilously, under the shadow of Gamal Abdel Nasser.

Behind the mask-like smiles of their frequently patched-up quarrels, Nasser continued to plot and plan the overthrow of the king, while Hussein, his life as uncertain as the direction of the next bullet, hung grimly to his shaky throne.

Now Nasser is gone, predeceasing the erstwhile boyking who, released from the restraints, threats and deceptions of his Egyptian cousin, flexes his muscles in a new display of strength and self-confidence, reasserting his authority within his own borders and walking the world stage with something of his old vigor.

Only three months ago, Hussein's regime appeared about to be subverted from inside by terrorist forces, smashed from without by the Syrian Army or consigned to limbo by the rest of the Arab world.

Today, as the Jordanian Army consolidates its hold on the country in a series of shrewd and carefully managed manoeuvres, the terrorists are on the run, the best of Syria's armor mauls the wounds it suffered at the hands of Hussein's men and Kuwait, once a fervent supporter of the Fatah cause, restores the financial subsidy which helps keep the Kingdom of Jordan alive.

While Hussein's growing confidence emboldens his own people and even begins to attract some Palestinians on both sides of the Jordan who were horrified by the savagery of his initial onslaught against the terrorists and their sympathisers, his new assertiveness challenges and troubles the Sadat regime in Cairo.

The Egyptian leadership, trying desperately to fill the vacuum left by Nasser's death are unsure enough of their own basic positions, without picking a fight with the newly-fortified Hussein. Besides, in Egyptian military calculations, Jordan is still an important diversionary front in any future confrontation with Israel.

On the other hand, the Egyptians are not yet ready to jettison the terrorists. This could not only damage Egypt's image (and her relations with the hard-line military dictator of oil-rich Libya, Colonel Gaddafi), but it might push Arafat into the arms of a new sponsor who might one day seek to use the terrorists against Egypt herself.

This explains the two voices with which Cairo speaks on this topic: one urges the Kind to call off the pressure against the terrorist organizations and assures Arafat and Gaddafi of its unswerving devotion other in heard in the joint communique issued after Hussein's recent visit to Cairo in which no mention of the terrorists is made and which proclaims Hussein spokesman for Egyptian interests.

Hussein is clearly unimpressed with his need to toe anyone's line, except on Israel. While his troops move ever northward, sweeping the terrorists from their path and Amman steps up its pressure for the withdrawal of Iraqi troops still stationed on Jordanian territory, the King looks more hopefully but still cautiously in the direction of his Jewish neighbor to the west.

Hussein is well aware of the debt he owes Israel. It was only the threat of Israeli intervention which saved Jordan from invasion by Nasser and it was only the nearby presence of the Israeli Air Force which kept Syrian aircraft out of the skies during the recent clash between Syrian and Jordanian armour, a clash in which, had things gone badly for the king, many people believe the Israelis would have intervened.

He is also aware that the Israelis do not demand that he pay the full price of his disastrous (for him) intervention in the Six-Day War. But he is not, and probably never will be, strong enough to go out on a limb and risk the isolation in the Arab world which would follow a separate peace agreement with the Israelis.

What he likes and is doing is to encourage a return to normality along that part of the border where Jordanian and Israeli sovereign territory face each other. Increasingly, this is an unhealthy place for terrorists to be, thanks both to the opposition to terrorism of the local Jordanian populace, slowly returning to its farms and fields in the vicinity, and the anti-terrorist activities of the Jordanian armed forces.

Of all the Arab leaders, Hussein alone seems to have recognized that Israel is a fact with which the Arab world will have to live. He must also have learned by now that Israel is a fact which he could not live without.

NEW YEAR SEASON

Because of the incidence of the New Year, this week's issue of The Canadian Jewish News appears in a reduced format. All regular features will be included next week.

Moscow trials point to Soviet war preparations

Israel's return to Jarring talks will not solve issues

BY M.J. NURENBERGER

The prospect for 1971? A serious diplomatic confrontation between Moscow and Israel. According to some sources—and this is the fear of experts on Soviet policy—the confrontation may become more dangerous than just a diplomatic dispute.

Kremlinologists say there is a new Brezhnev doctrine for the Middle East, as there was one for Czechoslovakia. At this moment the United States and many western European nations are aware of this Soviet plan for completing Red control of the Arab Middle East and North Africa. Yet, there is a division of opinion among Washington and European capitals on what to do about it. Frankly, in Europe, the tendency is toward appeasement of the Russians; in the United States, there is a strong tendency to oppose this new encroachment on the part of Russia upon positions important to America.

EUROPE-U.S. DISAGREEMENT

The fact that Israel has decided to return to the so-called peace talks under the chairmanship of United Nations ambassador Gunnar Jarring shows that Jerusalem is being pressured by Washington to at least show its willingness to discuss the Soviet "solution" for the Middle East. Such a move by Israel would, at least for the moment, postpone an overt intervention by Soviet Russia. In Washington the decision seems to be to delay as much as possible an overt dispute with Moscow on the Middle East in the hope that some palliative may be found to prevent the outbreak of hostilities. The United States considers each day of relative peace in the Middle East as a battle won. In this respect some Israelis agree; others say it gives the Russians and the Egyptians an opportunity to strengthen their positions for attack.

The fact that the Soviet Union this week granted an appeal to the 11 scapegoats in the Leningrad trial shows, according to some observers, that Moscow proceeds slowly in order not to bring about an immediate conflict.

Thus, in 1971, say the pessimists, there will be a new war in the Middle East; the optimists say it will be the hour of decision for Israel.

THE DYMSHITZ CASE

One feature of the Leningrad trial seems to have escaped the attention of observers on the American continent. According to experts on the Soviet Union in Europe the name of Mark Dymshitz, one of the condemned to death for allegedly planning a hijacking, recalls the name Benjamin Dymshitz, the "Jewish" deputy prime minister of the Soviet Union. The condemned is said to be related to this high Soviet official. The fact that he was condemned to die is interpreted as a warning to Soviet Jews on the highest echelon office that Russia is preparing to act in the tradition of the Stalin-Hitler pact with regard to Israel, and that Soviet Jews "better cooperate" or be declared traitors. Rumors have it that before the March Communist party congress, Dymshitz may be dismissed although it suits Soviet interests to show a "Jewish" deputy prime minister.

PREPARING FOR WAR

The Red show trials against Russian Jews and liberal intellectuals are the beginning of a concentrated and well organized campaign by the Kremlin to prepare the Russian people for actual war against "Zionist peril". Although many in the West still are unwilling to accept the fact that the government of the USSR would emulate to the letter Nazi tactics in its program to subjugate the Mediterranean area, diplomats posted in the Soviet Union, and other Communist satellite states, agree that Moscow is planning a Czechoslovak coup in the Middle East.

According to Communist sources in the West, communist groups opposed to the Soviet anti-Jewish policy, the government of the USSR has the following *master plan* for reducing the Jewish state to a ghetto:

The first step, these informants say, is to have Israel accept the Rogers Plan, in a Soviet version, which would force the Jews to retreat to the pre-67 borders and have them exposed to the most sophisticated aggressive weapons now placed in Egypt. In order to bring about this first step, the Soviet Union will use all diplomatic resources, including agreements with the United States, which it will not observe—in the case of the cease-fire deal.

KOREA EXAMPLE

The Soviet Union, experts say, now considers the elimination of "Zionist power" in the Mediterranean as a necessary condition for obtaining control of the total area. Thus the USSR will avail itself of the United Nations machinery in order to coerce the Jewish state into retreat by a concentrated diplomatic effort. The Soviet government has decided to offer the United Nations the "cooperation" of her troops, or "experts", in order to help remove the "Zionist aggressors" from "occupied Arab territory", emulating the American example during the Korean war when United States troops fought under the United Nations banner. Thereafter, Moscow will suggest that—if Israel does not move from "occupied territory",—the Soviet Union should be asked to help liberate these territories on behalf of the United Nations. This is the reason behind the quiet diplomacy of the Soviet Union in the most recent weeks, including its professed readiness to make concessions to potential opponents such as West Germany. To Russia, diplomats assured me, the Middle East has become the *number one* target of its expansionist policy and she will go to the brink of war to achieve this objective.

The second phase of this Brezhnev diabolic plan to reduce Israel to impotence is to demand that the Jewish state accept, after withdrawal from "occupied territories", close to a million Arab "refugees." This is the meaning of one paragraph of the joint Soviet-Egyptian communiqué published in Moscow last weekend after Soviet-United Arab Republic talks during the visit of Cairo deputy premier Ali Sabry. This communiqué mentions not only the enforcement of the Security Council resolution demanding Israel's withdrawal, but also the right of the Palestinians to return home.

ARABS ORDERED TO COOPERATE

In the tradition of the well-known Soviet deceptive diplomacy prior to any military surprise, the most recent Soviet communiques are kept in the lowest tone. The Arabs were told to follow this line so that the Soviet Union may achieve by honeyed words Washington agreement to an Israeli withdrawal from the present cease-fire lines.

If and when the Soviet Union should achieve such a spectacular feat by trading concessions with the United States, she will enter phase three of her plan, which is to demand that Israel become a so-called non-sectarian state.

This is the reason why Premier Golda Meir last Friday told an editor of the New York Times that Israel is not a Czechoslovakia and will fight for its existence. (See their statement, page 3)

This warning by the Israeli Premier was directed not only against the Russians but it was meant as a reminder to the West as well that Israel had ... tioned about Soviet plans for a complete Co... nist takeover of the Middle East in 1956.

M.J. Nurenberger, editor of The Canadian Jewish ... returned from an extensive trip throughout Euro... Middle East. This is the first of his reports based ... during his overseas assignment.

East European scapegoats

JCNS EXCLUSIVE

London, (JCNS). - The situation of the Jews of Eastern Europe has, in recent weeks, become a matter of graver concern that at any times since the darkest years of the Stalin era. In Czechoslovakia, Poland and, not least, the Soviet Union, there has periodically been a latent threat to the Jewish communities of those countries. This threat, now taking more concrete forms, is organized by governments which claim that they are "only" anti-Zionists, but which are almost certainly acting in concert to foment antisemitism against their Jewish communities and to promote and broaden Russia's world-wide campaign against Israel.

The purpose of the anti-Israel campaign is a blatantly materialistic one: by giving unreserved backing to the Arab countries in their dispute with Israel, Moscow intends to exploit the military-strategic advantages of the Middle East and the area's oil resources. The Soviet Union sees in domination of the Middle East the obvious stepping-stone to domination of Black Africa and the Indian Ocean.

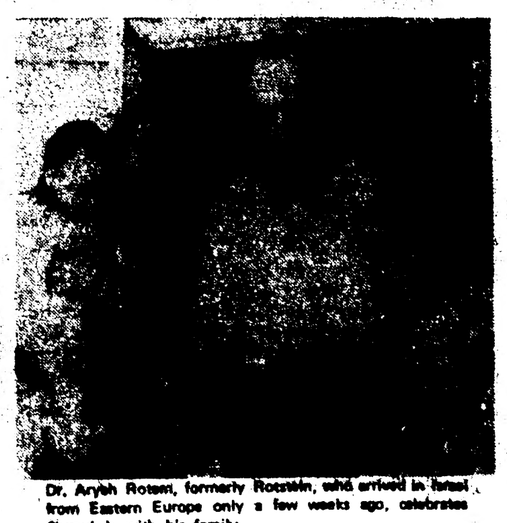
In Russia the position of the religious minorities, particularly the Jews, has for long been difficutl. But as reported by the Minority Rights Group in Britain, religion has nevertheless survived in Russia and even shows signs of vigor, notably among young people. This refusal to toe the Communist line has resulted in greater repression of Jews who have asked to leave the USSR.

Now the Kremlin is staging trials of Jews accused of hijacking. The discovery of the so-called "Leningrad plot" brought simultaneous arrests of Jews elsewhere in the Soviet Union, a clear indication that the Soviet regime was really rounding up Jews whom it regarded as potential troublemakers, and as a warning to others. This is a standard Soviet technique. Previous examples were the arrests of a group of Jewish doctors just before Stalin's death and the trials of Jews alleged to have committed "economic crimes" in the 1960s.

In Czechoslovakia the authorities are accusing leading members of the small Jewish community of having instigated the liberalization program of Alexander Dubcek -- a ludicrous accusation when one remembers how few Jews held key governmental or party-political posts. The present reactionary Communist regime is also threatening Czech Jews who have left the country with the seizure of belongings left behind and with reprisals against relatives still in the country. There are grounds for believing that the hard-line regime installed in Prague by Russian armed force was instructed by Moscow.

The situation in Poland is not yet clear. It looks as if the present crisis will be followed by Jews being removed from the few lesser political posts they still occupy and that Jews will be blamed for the country's economic troubles. Even if the immediate initiative comes from notorious Polish anti-semites like the former head of the security police, General Mocsar, he Soviet Union will doubtless encourage the use of the pitifully small remnant of Polish Jewry as scapegoats for the shortcomings of one of the economically worst-managed components of the mismanaged Soviet bloc.

As repressive Communist regimes see it, the Jews make natural scapegoats. By persecuting them, attention can be diverted from the failures of those regimes and, at the same time, Russia can curry favor with the Arabs. The brutal and cynical machiavellianism displayed by Brezhnev and Kosygin is reminiscent of the darkest days of Stalinism.



Dr. Aryeh Rotem, formerly Rotstein, who arrived in Israel from Eastern Europe only a few weeks ago, celebrates Chanukah with his family.

The lighter side of Israel

By EPHRAIM KISHON

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OIL AND FAME DON'T MIX

New York, 1970. - One of these wet evenings my aunt Trude drew me into a corner somewhere in East Brooklyn and said:

"You will never make a career in America unless you get yourself some publicity."

"I know," I answered, "frankly, I am worried."

"That's no use," thus Aunty Trude, "You must appear in shows, say in Ed Sullivan's or something. You may call yourself lucky because it so happens that I have excellent personal connections both in radio and TV and I will fix you something. Though," my Aunt added, "it will be easier in radio because I don't know anyone in TV. . ."

The rest was child's play. My aunt at her hairdresser's often runs into Mrs. Perle Traubman, who for the past 40 years has been running the Fanny Swing Show at the Jewish radio station in New York, that is, Mrs. Traubman is Fanny Swing and she has lots of fans among Bronx housewives and in moving cars. On that day, when my aunt returned from the hairdresser's with a new perm, she told me the great news beaming over her whole face:

"Perle Traubman will see you in Studio 203 tomorrow at 7:30 a.m.! I told her that you write Hungarian poetry and are a colonel in the parachute corps and she was greatly impressed. You are on your way to an American career. . ."

We hugged each other, crying.

* * *

Mrs. Traubman-Swing is a pleasant lady in her sixties but doesn't look more than her age, except by a year or two because of her blond hair and sensuous red lips. I waited for her in Studio 203 for half an hour, because she arrived just two minutes before the start of the live broadcast and proceeded right away to read the sheaves of paper the slaves had placed in front of her. Then we shook hands and she asked me:

"In which synagogue are you a cantor, Mr. Freedman?"

I told her that at present I was not practising liturgical singing, I was the Colonel-Poet Aunty Trude had sent from the hairdresser's.

"Yes, yes," Mrs. Traubman remembered, and her fingers leafed through the papers, "the cantor is coming tomorrow, if I am not mistaken. All right, let's go. . ."

With that a red light came on in Studio 203, someone pushed his head into our booth and hollered: "Go Fanny!" and Mrs. Traubman instantly turned her voice into a nightingale's warble and spoke into the microphone suavely:

"Good morning, dear friends, this is your Fanny Swing from New York. It is raining outside, but at least it is not damp, winter has come, hasn't it? This reminds me that we have here with us here in the studio a very old and dear friend, whose name is known to all of you, I am certain, especially to those who pray at Or Kabuki Synagogue. . ." Here I made a slight hand signal whereupon Fanny made a sharp turn and continued: "As a matter of fact he is a great poet from Israel who is in American at present on a State visit as a senior officer and reserve astronaut. How are you, Mr. Kitchen?"

"Thank you very much," I answered in excellent English, "very well."

"I am very happy to hear that. How is New York treating you?"

"Very well, thank you."

"Have you visited our theaters?"

"Not yet, but I have a ticket to a musical day after tomorrow, what do you call it. . ."

(cont. on page 6)

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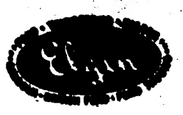

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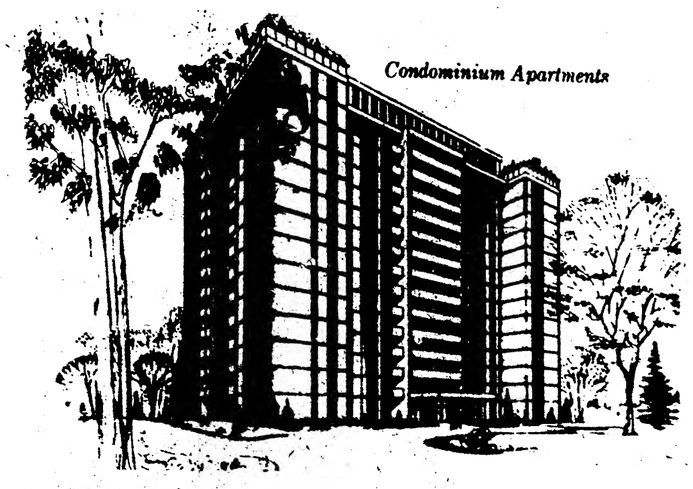

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WOMAN RELATIONS

A TENSE 17 YEARS

DR. ROSE H. FRANKLIN

QUESTION: In the 17 years of our marriage, I have never been at ease with my husband.

Whenever I ask him any questions about business or his family he always gives me an abrupt or evasive answer and carefully dissects or analyses what I say. He and his brother work in the family business. His father is the head of the corporation.

He is basically a cold and aloof person, and in times of stress shows me no compassion. He just tells me how hard he works and that he also has problems (which I have never denied.)

Yet, when we are with friends or relatives, he is always very carefree. Should people ask him the same questions I do, he will answer them, joke around and be very congenial. But when we come home, we have little or nothing to say to each other.

I am afraid to talk, because he seems to get upset with me. We have two children.

I cannot tolerate these conditions anymore.

ANSWER: In discussing the "generation gap", much is said these days about the breakdown in communications between youngsters and parents.

However, not nearly enough has been said about the communication gap that sometimes develops between a couple in a marriage, who use it, at times, as a means to express their insecurities and feelings of inadequacy. When a sex problem arises, a wife or husband may withdraw and reject overtures when they do occur. The silent message is that it should be more frequent or not at all.

Just as youngsters see in questions asked by the parents an implied criticism or accusation, so do couples. On the surface, it is a way of showing interest and wanting to be part of the other's life. But often the other senses it as probing and prying.

In not answering your questions about what is going on in his work-life, your husband is protecting you and also himself. He may not want to upset you by telling you about the ups and downs that he is going through in business, which could add to your anxieties. He may resent not getting more appreciation and greater rewards for working so hard.

He may also feel that his brother is more favored by the father. But to tell you about this would be disloyal to the people to whom he feels close, and would then give you justification for criticizing them. It might also encourage you to give him advice on how he should comport himself in his work-life, which would only say to him that he is as inadequate there as you feel he is in his relationship with you. You, on the other hand, may feel that he is more loyal to his parents and siblings, than he is to his wife and his own family.

He is congenial and relaxed with people on the outside, and can kid around with them, because he does not see an attack upon him in the questions they ask.

***

It is all to the good, paradoxical as it may seem, that you have come to the point where you can not stand this emotional atmosphere any more.

It would show real maturity for you and your husband to admit that you cannot do this on your own, and to go for counseling. You would be able to communicate better and show your love for each other directly. Then your husband will not have to act aloof in order to be wooed and to feel wanted, and you will not have to act like a lonely dependent child to get the hovering care of your husband.

EVERYBODY'S DOING IT

by Ruthie

Strange, how a fad sweeps the country, and you find everybody following it.

Even religion is in this category of changing times. True, it's a healthy sign when intelligent discussions concerning spiritual demands take place. One must feed the soul as well as the body, and when fine points of the Bible are dissected and put together again — well, that shows we at least can think for ourselves.

But what about some of the masses, those not lucky enough to have experienced the bright light of learning? Like sheep, they follow the herd.

* * *

There was a time when it seemed smart, unfortunately, to shun religion. Not many attended a Sabbath service. But, of course, people flocked to *shool* on the High Holy Days! And by doing that they felt redeemed. Maybe the papas and mamas *dahvenned* (prayed). The kids, however, read the funnies. If God wanted them to affirm their presence, they were there. In this manner they assuaged their conscience.

As a matter of fact, if you spoke to the oldsters, you were told,

"How could I possibly observe the Sabbath? In the 'old country' it was easy. Here everybody has to work hard for a living. I'd lose my job if I didn't work on Saturday."

Having taken the first plunge, the rest was simple. Before long, most had become completely assimilated. And our Heavenly Father didn't come down and strike them with a stick.

* * *

But finally the worm turned. History repeated itself in a catastrophic manner.

No one, of course, is superstitious. But maybe we were punished because we didn't "believe"? So now we're back where we started — everybody's religion-conscious.

Before, one would look askance at the idea of being pious. Today, talk to someone and he'll boast,

"My father was a rabbi. I come from a long line of rabbis. My grandfather was a rabbi. My great-grandfather was a rabbi."

Somehow a *meshpokhe* (family) of rabbis has become the "open sesame" to aristocracy.

There are brotherhoods, sisterhoods, youth organizations, junior congregations, *bar mitzvah* clubs, post-*bar mitzvah clubs*. You name it, we've got it. *Ahbee* (so long as) connected with a *shool*.

Then there's the big guy who puffs away on his cigar, pokes his thumb into his vest pocket, sticks out his stomach and proudly demands, "I've got to have *Yiddishkeit* (Jewishness)," as though it were a can of beans.

But all this is good. The learned feel that their prayers have not been in vain; the ignorant aren't so anymore — they've been bitten by the learning bug.

We're finally back in the fold again. Amen.

(Copyright North American Press)

Recipe for the week

SARA'S HOMEMADE POTATO SOUP

This is a magic recipe for those who secretly wish to whip up a smashing homemade soup which will have the cook blushingly accepting compliments while dishing out second and third helpings. This cook does not need an array of exotic ingredients on her shelf nor the time for hours of simmering, endless tastings and exacting measurements. The beauty of this recipe lies in its ease of preparation, its hearty nourishment and its invariable success. If cost is a factor this soup will be a boon to your budget.

In a huge pot boil water.

Brown one or two diced onions in a small fry pan in oil or what have you.

Pour small amount of water from the pot into the hot frying pan swishing it around the pan. The water will brown and take on an oniony flavor. Pour the water back into the big pot taking care not to pour the onions in. Repeat this step several times until the water in the large pot is browned and on the last time pour onions into pot as well.

Add to pot mounds of diced potatoes. These can be fine or chunky to suit your own taste.

Add one or two packages of kliskelach (small noodle squares).

Cook on medium light until potatoes and kliskelach are soft and done.

Add your own favorite seasonings. Sara uses only salt. You may be more adventurous. (I suggest for your maiden attempt you use the same proportions as you would when boiling potatoes.)

Serve up heaping bowlsful for lunch or as a dinner first course. You will find that no matter the proportions you have used the family will ask for more. Sara's family does.

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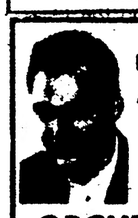

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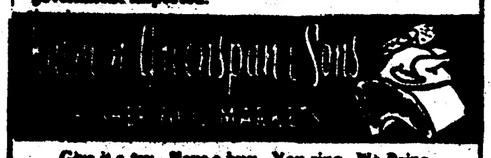

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BIRTH

OVADYA. Steven Eric, Jeffrey Mark, and Benjamin (Benjy) David, are happy to announce the birth of their brother, Daren Keith, son of Ilona and Eli, on December 21, 1970 (Rosh Chodesh Tevet), at New Mount Sinai Hospital. Proud grandparents: Mr. M.J. Nurenberger; Mr. and Mrs. Yehuda Ovadya, Natanya, Israel. Great grandparents: Rabbi and Mrs. B. Nurenberger, Kew Garden Hills, New York and Mrs. Z. Nahum of Tel Aviv, Israel. Thank you Drs. D. Shaul, A. Leventhal and I.M. Cass.

Officiating at the Brith Ceremony were: Rabbis Gedalia Felder, Akiva Stefansky, S. Gold, N.L. Rabinovitch, Wolf Gordon.

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HEBREW CALENDAR
1st of Tevet 5731
SIDRA: VAYIGASH
Candlelighting: Toronto, 4:33; Montreal, 4:02

Entering our twelfth year

FREE PRESS

On January 1st, 1960 The Canadian Jewish News appeared for the first time. It was the first effort in the history of our community to launch a Jewish publication which is Jewish and at the same time shuns the parochial approach to issues confronting our generation. It was immediately received with unusual interest by all those concerned with a free press. At that time many were skeptical as to the future of an independent Jewish newspaper, a publication that is not subsidized by any organization or group and which must from time to time irritate the establishment. The fact that The Canadian Jewish News has been able to publish for eleven years without missing an issue, and that it has grown into one of the most respected Jewish journals on this continent, speaks for itself. It demonstrates the viability of a free press and of a newspaper produced by men and women dedicated to the proposition that a newspaper must be free and must ignore the pressure of those who would undermine its right to speak freely.

Only recently the Senate Committee on Mass Media published an important document on the Canadian press. One of the conclusions of this august committee was:

". . . We hope the media will not be reluctant to embarrass the powerful. If the press is not a thorn in the side of the establishment, it's a wart on the body politic. Try thinking of the press as the loyal opposition, or as a countervailing force."

As we enter a new decade and the twelfth year of publishing, we consider it important to stress again the necessity of defending the freedom of the press without which the Jewish community cannot prosper. When we look back at the preceeding eleven years we cannot help but remember that it was the Canadian Jewish News which ten years ago, even before the general press, . . . dared predict a new turn of events in Quebec and the necessity of recognizing the fact that Quebec is not a province like the others. We were the pioneers in propagating the idea that the Jewish Day School has become the most vital instrument in preserving the Jewish community. We were the first to demand, against the recorded opposition of some of the leaders of the establishment, the necessity of amending the Criminal Code in order to defend minorities against slander. Also we have supported without compromise the right of the renascent Hebrew nation in its ancient homeland through recognition as a sovereign state. We have not been timid in the defense of this fortress of our people and have never ceased to remind the reader that it is the task of our generation to secure the existence of Israel.

Thus we shall continue. We do not choose to be a thorn in the side of the establishment. But if the choice be between defending democracy in Jewish life, irritating the powerful, and defending the humble, our position cannot change.

AT THE HQ OF THE FRENCH COMMUNIST PARTY

ASK THE RABBI
a JCNS featurette

Q. During the power-cuts (in Britain) some people used yahrzeit candles or Hanukah candles for illumination. Is this permitted?

A. Both the Yahrzeit candle and the Hanukah candles may be used for the purpose you mention, except that the Hanukah lights must not be used while they are actually burning on Hanukah.

A distinction is made in the sources between things used for sacred purposes (tashmishe kedusha) and things used in the performance of a mitzva (tashmishe mitzva). The former (e.g., an ark in which the sefer Torah is placed or a wrapping for a sefer Torah) must not be used for any secular purpose but the latter (e.g., a shofar or a talit) may.

There is a debate in the Talmud (Sanhedrin 48b) whether a thing set aside for sacred purposes may be used for secular ones (e.g., a cupboard set aside to be used as an ark). Now both the Yahrzeit candle (which is only a reminder of the deceased) and a Hanukah candle have no sanctity, and there can be no objection to their use for secular purposes.

The Talmud (Shabbat 22a) states explicitly that a Hanukah lamp has no sanctity and that the reason one may not use it while it is actually burning on Hanukah is out of respect for the mitzva. (The reference to the Hanukah lights being "sacred", Singer's Prayer Book, p. 372, must not, consequently, be taken too literally, and means only that no use must be made of the candles while they are burning.)

Q. By the side of the Hanukah candles it is customary to kindle another candle called the "shamash", which is used to light the others. What is the reason for this?

A. Since it is forbidden to use the Hanukah lights themselves for any secular purpose, it is customary to have the shamash at their side so that if, inadvertently, such use is had of the lights it can be said that the use is, in fact, of the shamash.

The word shamash means "retainer". Some moralists derive the lesson that those who assist whenever spiritual light is kindled perform as much a service as those who are mainly responsible. "They also serve who only stand and wait".

There is no problem at all about reading etc., by the light of the Sabbath candles since the original purpose of the Sabbath lights was to provide the home with illumination. It is thus permitted to enjoy the light of the Sabbath candles just as it is permitted to eat (indeed, it is a religious duty so to do) the special Sabbath foods.

KEEP SMILING

ORIGIN

Television star Danny Thomas, a Lebanese who tells a Jewish joke better than most Jews, claimed he bought a parrot from an Israeli seaman.

"Every morning," swears Danny, "the parrot would shout, 'Polly wants a matzoh!'"

CONFUSION ENOUGH

Two of the brightest scholars in all Chelm, if not the whole world, were discussing the difficulties involved in learning to spell the modern as well as the biblical words that were part of their studies.

"Let me ask you a question," said one.

"Ask!" replied the other.

"Who needs a gimmel in 'Noah'?"

"But there is no gimmel in 'Noah'."

"Tell me, why shouldn't there be a gimmel in 'Noah'?"

"But who needs a gimmel in 'Noah'?"

"Now just a minute," protested the first student. "That's the same question I asked you to begin with: 'Who needs a gimmel in Noah?'"

MAJORITY OF ONE

Some years ago Professor Albert Einstein and Dr. Chaim Weizmann sailed together to America on a Zionist mission. When they arrived in New York City, Dr. Weizmann was asked how he and the famous savant had spent their time on the boat.

"Throughout the voyage," Dr. Weizmann replied, "the learned professor kept on talking to me about his theory of relativity."

"And what is your opinion about it?"

"It seems to me," concluded Dr. Weizmann, "that Professor Einstein understands it very well."

NOT WORTH IT

A science major, proud of his vast knowledge, was bragging to his grandfather. "And furthermore," he went on, displaying his intimacy with interstellar physics, "did you know that an astronaut's space suit costs over $60,000?"

"It's too much," said grandpa placidly, "considering that it only comes with one pair of pants."

Documents

GOLDA ABOUT PEACE

Jerusalem, - Following are excerpts from an informal conversation between Premier Golda Meir and James Reston, columnist and vice president of the New York Times. The conversation in English was held at Mrs. Meir's home in Tel Aviv. The following excerpts were authorized by the Premier for publication in the press:

Q. What kind of future do you see ahead of you?

A. The future -- it can be tomorrow, I mean basically, for us -- it can be two weeks from now, it can be a month from now, three months from now, as far as "no shooting" is concerned. That's a beautiful formula, stop shooting and start talking. Of course, it is a question that does not depend on us. But the future, can I see or do I see, honestly, that the near future has peace in store for us? Honestly, I can't say that.

Naive people are bound to assume that to stop shooting on the front with Egypt is to begin talking with them, and that, of course, is nonsense, that isn't the situation. Whether we go to the talks with Ambassador Jarring or whether we don't go, for me to say that in the near future I see peace would not be exactly how I evaluate the prospects.

We cannot forget the bitter experiences of a flagrant violation of the standstill undertaking. The standstill was agreed to by the Russians and the Egyptians and they began the moving of the missiles immediately and got away with it.

MUCH PATIENCE REQUIRED

If there is any slight hope of reaching a real peace settlement with the Egyptains, one must say to himself this may happen, or somebody may say it can happne, if there is a lot of patience, if we know from the beginning that it will take a long time, both on our part and on their part. They are not going to accept what we want, nor are we prepared to accept what they want, after two or three sessions.

Anybody who says that it may, or should, or can happen very quickly, well I am sorry to say that he has in mind -- I don't say he wants it to be -- that Israel will have to do more or less what the other side expects of it, and if it doesn't, oh, there are ways, people believe, by which Israel can be pressured into a position of that kind.

And now I have told you in a nutshell what our problem is.

Dreams? Oh, I have dreams about what I want the world to do and I have convictions about how I think the world should be. I believe sincerely that what is going to happen in the area of Soviet activity in which we are involved has something to do with what the world is going to be, the future of the whole world, not only for us. It is not that we are facing only the Egyptians. You know that the Russians are very much involved.

I wonder whether anybody in the free world really believes that the Russians have involved themselves and are continuing to do so, in arms and personnel at fantastic cost, either out of sympathy to the Arabs or only because of their antagonism and hatred of Jews, and that their strategy does not extend far beyond this region.

For the Russians, Israel is Czechoslovakia of 1938, with one very basic difference: Israel will actively defend herself against anyone who will attack her or try to undermine her security.

You know the Russians at least as well as we do, better probably. They don't stop at anything. I think they are very careful -- it isn't true that they just rush into something. First they put in one foot -- how's the water? Is it all right? The next one goes in. There is one wave, when it is passed then we can go on to the next one. That is their mentality, that's how they work, and I am horrified to see how the free world sits back. It isn't that they don't understand, that's nonsense, they just don't want to see. And of course, now we are the Russians' immediate target.

Q. Why did the Russians in the beginning take a positive attitude toward the state of Israel, and then turn so savagely against you this way?

A. It is so simple. It wasn't that the Russians realized that after what has happened to the Jews something must be done to rectify the injustice done to them through the ages, and the climax of the holocaust. Now it is so clear that that wasn't the reason. In this entire area, we were the only ones who were fighting the British -- the only hope to get the British out were we. Nobody else fought the British -- where were the Egyptians, and where was everybody else around here? Syria was happy with the French and everybody else in the Arab countries was happy with the British. And, by the way, we were the only ones in our area who during the war fought the Nazis.

When the Russians started their infiltration into Egypt, after the 1955 Czech-Egyptian arms deal, we then warned that this was first step in the plan of Soviet takeover. We were answered "nonsense" -- no Arab country can go Communist, it's against the Moslem religion, and you see, Nasser put Communists in jail" and we always came back with "so what? They, the Russians, have many more Communists in jail, as though that matters, as though it is important that Nasser should pass an examination in Leninism or Marxism." There are no greater cynics in the world than these idealists, they don't care about anything. It is interesting now that not only the Russian and Egyptian Governments are publishing join communiques', but also their two parties.

A CONVERSATION WITH KENNEDY

Once when I was talking to President Kennedy -- he was a fantastic listener -- I told him I wanted to tell him something that had nothing to do with political problems. It's just that if you can grasp what I am about to tell you now, maybe that will convey more than everything else I've been saying, I said.

There are very many countries that have had tragic experiences, have been occupied by foreign countries -- it's very unpleasant -- but they have had the people. The regime was a foreign regime, but the people remained on the land, they could work, they could hope, they could dream. They could organize to throw out the foreigner.

The fate of the Jewish people was quite different. Twice before we had sovereignty. Twice before, we were occupied by foreigners. When our country was occupied by foreigners, we were never allowed to remain on the land, we were dispersed. One of the things that I don't think anyone can explain rationally is that for two thousand years these people roamed around the world and everything, you know, happened to them -- they still had that tenacity, and I don't know what you call it, to come back.

Now this is for the third time that the Jewish people have sovereignty, but the six million -- that was the reservoir of religion, of culture, of the real deep Jewish life -- that has gone. And I would not be honest if I would tell you that I have no doubts as to whether if we are dispersed and our sovereignty destroyed, it would ever be restored again, because that reservoir of undiluted Jewishness has been destroyed.

What are we asking of the United States now? Look at it in terms of what the other side has. The other side has constant flow of arms. It is not interrupted for a day, and it isn't just more of the same -- they did not have missiles a year and a half ago, and now we know, and the others know, there are surface-to-surface missiles of the Frog-7 type. They didn't have many thousands of Russians in operational duties, but now all this they have, and one hundred per cent backing for anything in territorial problems, political problems that the Egyptians will put on the table.

So, I don't know, is it too much for us to ask from the United States, that the supply of arms needed for our own defense be based on an ongoing relation, without the necessity for us to negotiate each time for additional shipments? And we ask that when we sit at the table to negotiate, will we be free from pressure arising from other territorial plans or decisions by international bodies?

Now to get a complete picture of our dilemma, you must look at what is happening on the other side of the (Suez) Canal. We're hearing all kinds of voices -- not only Sadat in public -- about their intention to start shooting with Russian backing. They claim that they will get Russian support in whatever military move they take. And in a situation of this kind, seeing the Russians on the other side, knowing that their involvement grows, nobody can guarantee that they will not do much more than they are doing. There are hundreds of Soviet Air Force personnel, including Soviet pilots.

We will not run even if the Russians attack us, but we believe it is possible to deter them because I am convinced they do not want to be involved in a major world clash.

Q. What about the Harriman idea of lend-lease?

A. Oh, you wouldn't have to twist our arms to have us accept it. Maybe, someday, it will come. But at present, I must say that we have no complaints on this. The President doesn't go every week to Congress to ask for half a billion dollars to finance the sale of arms to a country with which there is no military agreement. The arms purchases, this is a terrible weight but this loan helps us considerably. Lend-lease wonderful, that would be ideal, but we are so far now from asking for ideal solutions.

Q. So what did Senator Fulbright's speech mean to you?

A. Mr. Fulbright's plan, or other suggestions we hear about outside guarantees, may be a topic for discussion and consideration after secure, defensible and agreed borders are established between the parties concerned and not as a substitute for this.

We were preached to for years -- nobody can make peace except Nasser, so he should be pampered a bit. Now it is said, look, now is the time to make peace -- Nasser is gone. There is no need to preach to us about the desirability for peace. That is inherent not only in the Government's policy, but it is the most ardent desire of our people.

And with all our skepticism about the negotiations under Jarring's auspices, there is hope that, maybe, it could lead to peace. This depends entirely on whether the other side is really interested and prepared to come to a peace agreement which will do away with future wars. This is really the basic condition.

If this desire on the part of the Arab governments exists, then there is hope. If they are coming to the Jarring talks in a mood of serving us ultimatums and timetables, this is the blueprint for the failure of the talks.

THE LAST EXODUS

LOUIS HORWITZ,

JNCS exclusive

THERE is one redeeming feature in the tragedy of Poland's expulsion of 12,000 Jews since the Six-Day War in 1967: once in the free world, several thousand young Polish Jews brought up under Communism have been given free access to their Jewish heritage.

The end of the exodus is now in sight, and it means virtually the death of Polish Jewry. Today, there are only about 8,000 Jews left in Poland—most of them old and ill. We are nearing the end of 1,000 years of Jewish history in Poland, and with it the final extinction of the extraordinarily rich Jewish culture that flowered in Poland's ancient centres of talmudic learning.

Rescue is the "Joint's" *raison d'être*, and it has given food, shelter and medical care to more than 5,000 of the 12,000 Jews who have left Poland since June, 1967, while they were in transit through Europe. Most have now reached their final destinations, but we are still caring for more than 300 of them in Rome, Vienna and Paris.

Meanwhile, an additional 2,000 in Poland who have registered for emigration continue to trickle out.

The Jews left in Poland in 1967 were a minority among a minority, highly assimilated into Polish life. Of the 3½ million who lived in Poland before the Second World War, only 350,000 survivors made their way back, and few could bear to remain long in a land that had become a Jewish graveyard. Over the next decades, the vast majority left the country, mainly for Israel, under Poland's relatively liberal post-war emigration policy for Jews.

On the eve of the Six-Day War, only about 20,000 remained, including several thousand who were too old and ill to emigrate. Of the rest, most who stayed on were Jews who had identified themselves fully with the Communist régime in Poland. A number occupied high positions in the Government, the Army and the professions.

It took three traumatic experiences to convince these people that because of their Jewish birth they had become unwanted. Thus, the exodus took place in three waves, each larger than the previous one. The first wave began just after the Six-Day War, when the Jews were accused of constituting a "fifth column." In effect, Mr Ladislaw Gomulka, the general secretary of the Polish Communist Party, said to them: "You consider yourselves Poles, but we consider you Jews. Go to Israel, where you belong."

The second wave was the result of a violent "anti-Zionist" campaign, using student demonstrations in March, 1968, as a pretext, although only a handful of Jewish students were actually involved. As it continued, more and more Jews were removed from their positions and left with no means of livelihood.

The decisive blow was the announcement in June, 1969, of a September 1 deadline for emigration applications, after which, presumably, no Jews would be allowed to leave Poland. This finally touched off a mass flight. In less than four months, from mid-September to December, 1969, nearly 5,000 Jews left Poland.

Because of their degree of assimilation, the post-1967 Polish refugees presented problems unprecedented in the "Joint's" 55 years of operations.

Most of them left through Vienna and were screened on arrival by the Jewish Agency, and about 3,500 actually went directly to Israel. An additional thousand or more went directly from Warsaw to Scandinavia. But many wanted to go to the United States, Canada and other countries overseas.

The "Joint" undertook to care for this group, while United HIAS Service handled their migration. To facilitate procedures, the great majority were transferred from Vienna to Rome for a waiting period that often lasted six months or more.

By the autumn of 1969, the "Joint" was caring for more than 2,000 Polish migrants, mostly in Rome, at a cost of about $200,000 (about £83,500) a month.

Medical costs were particularly high. In addition to the normal problems of insecurity and anxiety facing the refugees, these people had, in effect, been suddenly expelled—very much against their will—from a country to which they felt they made a valuable contribution. Consequently they arrived in a state of psychological shock: hurt, confused and prone to severe tensions. As a result, they required more social counselling than usual, as well as extensive medical care.

During the autumn of 1969, the younger element—there were about 400 aged between 18 and 30—were growing increasingly restless. A few were even getting into trouble with the police. Not only did they need an outlet for their energies, but they were appallingly ignorant of Judaism and had been thoroughly indoctrinated with misconceptions about Israel and the West.

We therefore realised that it was imperative to provide them with constructive activities and to deal with the questions they were asking about their Jewishness. The "Joint" took the initiative in setting up an "instant" youth centre to meet these needs.

Confronted with a new set of values, these young Jews—a group with considerable intellectual capacity—were quick to probe the implications for themselves as individuals and as Jews. They were particularly interested in Jewish history and philosophical concepts, and in learning about Israel and the West.

It is too early to predict the outcome. But we have reason to hope we have made it possible for this unusual group of young Jews to make their own special contribution to Jewish life, wherever they settle. It would not be the first time that exiled Polish Jews have done so, but it may well be the last.

letters to the Editor

CALLED KOSYGIN

Dear editor,

On December 27, at 1 a.m. our time, I put through a call to the Kremlin on behalf of the Organization of Survivors of Nazi Oppression, which has approximately 500 members.

I was connected with Mr. Ivanoff, Premier Kosygin's secretary with whom I spoke for three minutes through an interpreter. My call was of course pertaining to the trial of the Jews in Leningrad -- those sentenced and those on trial. I urged that the Jews in Russia be given the same privileges as those in Canada and throughout the free world -- that they be allowed to live in freedom come and go at their own free will, and emigrate if they so desire.

I begged them to stop these trials because they are so obviously an antisemitic farce and are being used as a ploy to hide discrepancies in the Russian system and economy. Mr. Ivanoff assured me that my message was being recorded verbatim and that same would be conveyed to Mr. Kosygin.

At this point I would urge all members of the Jewish community to place a call to the Kremlin and record their opinion. You need only dial the operator and ask her for long distance to the Kremlin. The cost is $12.00 for three minutes, and what more worthy cause is there at this time? Please place your call about 1 a.m. which will be 9 a.m. Moscow time.

(Mrs.) Celia Airst
Toronto, Ont.

SERMON FOR THE WEEK

THE STILL SMALL VOICE

The report was heard in Pharaoh's house: "Joseph's brothers have come." Pharaoh and his courtiers were pleased (Genesis 45:16).

The Hebrew word for "report", kol "voice", is written without the letter vav. Our sages tell us that the omission of the letter vav is to signify that the report of the brothers' arrival was not given in a loud voice. Yet it was loud enough to be heard in the palace.

A voice need not necessarily be loud. When Hannah prayed for a child, only her lips moved. Her voice was not even heard. The Priest in the Temple thought she was intoxicated, but God heard her and understood the depth of her desire.

The story is told of a child who went to the Synagogue to pray. Since he could not read, he whispered only those letters of the alphabet which he knew. In heaven, his prayer was heard and accepted.

How did God reveal himself to Elijah? God said to Elijah: "Go forth and stand upon the mount before the Lord". And behold, the Lord passed by and a great strong wind rent the mountain and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind, an earthquake; but the Lord was not in the earthquake; and after the earthquake, a fire; but the Lord was not in the fire; and after the fire, a still small voice (1 Kings 19:11,12).

And the Lord was in the still small voice.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

BOOKS OF THE WEEK

by Dr. Arnold Ages

JESSE OWENS: A HUMAN BEING FIRST

BLACKTHINK MY LIFE AS A BLACK MAN AND WHITE MAN, By Jesse Owens, Morrow (McLeod) 215 pages.

Jesse Owens, once heralded by sportswriters as "the fastest man alive", has written a fascinating biography in collaboration with Paul G. Neimark.

It's not the kind of book that will be welcomed by black militants or proponents of black power. In fact, many white liberals will probably indict Jesse as an uncle Tom throwback.

The problem is that Jesse Owens, Olympic champion and world personality, prefers to think of himself as a human being first and only secondarily as a member of the black race.

This position is all the more remarkable when one considers the kind of life to which Owens was exposed in his childhood.

He grew up in the south in a family that scarcely survived the deprivations of the post-slavery society. His parents were illiterate tenant farmers who were constantly in mortal debt to the seignorial baron who owned the land his father tilled.

There was some improvement in the Owens' household when his father, desperate at the abject poverty that was his lot, decided to take his family north to Cleveland.

Because of his extraordinary athletic ability Jesse, in his teen years, attracted the attention of university scouts. He finally ended up at Ohio State, where, in his first undergraduate years, he compiled an unbeatable record in many track and field events.

In 1936 Jesse Owens went to Berlin, Germany to compete in the Olympics. It was during that international meeting that Hitler snubbed the great Negro athlete by walking out during Owens' preparation for the broad jump.

In his autobiography Owens recalls the hurt that Hitler's action caused him. His pain was assuaged somewhat through the intervention of his opponent Luz Long, a German competitor who later became his friend but who died during the war in North Africa.

It was as a direct result of Hitler's classic snub that Owens went on not only to beat Luz Long, but to set a record that lasted for two decades.

Since 1936 Jesse Owens has been a public relations representative for various commercial enterprises and a roving ambassador for the United States.

While he recognizes the great injustices that have been perpetrated against American blacks, he condemns violence, rioting and confrontation as solutions. He believes that the current crop of black militants are as unbalanced as their white counterparts.

"I have seen black extremism eat up men," writes Owens, "devouring their minds and actions one chunk at a time in much the same way they want to do it to society. I've seen the despotism of the spirit drive out almost everything else good in a man, day after day, sometimes hour by hour, until he is a fanatic wooden stereotype."

Owens feels that hatred of the white by the black is a form of malignancy. "The black militants I've known all ended up hating much more than the white man -- their own women, families, closest friends. For deep, deep down, they must hate everyone."

One of the most instructive aspects of Owens' book is the explanation of black antisemitism. For the author it is one of the clearest indicators of the sickness of blackthink. The reason that certain blacks hate Jews is not because of the slumlord exploiter image (which Owens shows to be false) but because the black sees in the Jew the persecuted minority that made it.

"The blackthinkers are antisemitic," observes Owens, "because so many Jews did what the militants don't want to do. They've overcome. That doesn't sit well when you've copped out yourself."

Owens uses very strong language in condemning the rhetoric and ideology of the black militants whom he thinks represent a retrogressive step in American society. He sees this in the current emphasis on black studies and the condoning of violent confrontation.

"The militants who flaunt guns and foment revolution aren't motivated by high sounding ideals like justice or brotherhood, they aren't even looking to help the blacks, but only to hurt the whites."

"What's more," continues Owens, "they aren't against biogotry. THEY are the bigots."

SILENCE FROM MOSCOW RABBI

Rome, (JCNS). - The recital of Mincha among the ruins of the ancient Ostia Antica Synagogue and a silent pilgrimage to the Ardeatine caves which stand as a memorial to Nazi and fascist terror were among the events discussed by the seventh conference of European Rabbis in Ostia, near Rome.

The three-day conference was presided over by Dr. Solomon Gaon, the British Haham, in the absence through indisposition of the conference chairman, Sir Israel Brodie, the Emeritus Chief Rabbi.

Among the speakers was the young Chief Rabbi of Venice, Rabbi Avraham Piattelli, who discussed the problems of Jewish youth.

The rabbi of Moscow, Rabbi Y. L. Levin, did not -- as at previous conferences -- send a message of good will.

IMPRESSIVE TORONTO DELEGATION AT ISRAEL BONDS EMERGENCY CONFERENCE IN NEW YORK.--Toronto Jews will be represented by a top-ranking delegation of Israel Bond leaders at the Emergency Israel Bonds Community Chairmen's Mobilization Conference in New York City on January 16th and 17th. Important leaders of the State of Israel will address the conference representative of every major community in the United States and Canada. Leading Toronto's delegation are: Albert J. Latner, General Campaign Chairman for 1971; D. Lou Harris, National Chairman, State of Israel Bonds of Canada; Mark A. Levy, Past General Chairman; Harry Frank, Chairman of the Executive Committee; Dr. Norman W. Shaul, Co-Chairman, Congregational Committee; Hank Greenberg, Chairman of Organizations, and overall Israel Bond Chairman, Toronto Regional Council of B'nai B'rith; and Albert I. Lipton, Executive Director, Toronto Committee, State of Israel Bonds.

DR. NORMAN W. SHAUL

MARK A. LEVY

ALBERT J. LATNER

HARRY FRANK

D. LOU HARRIS

HANK GREENBERG

Leaders of the Women's Division attending the W.D. Conference held at the same time include: Mrs. Norman W. Shaul, Chairman of Jerusalem Sponsors; Mrs. Albert J. Latner, Trustee; Mrs. Mark A. Levy, Past Women's Division Chairman, and Mrs. Mendel Israelson, Women's Division Director.

The Conference is called to plan mobilization of world Jewry to meet the challenge of Israel's need for $400 million in Israel Bonds for 1971, which will require more intensive participation of devoted leaders in each and every community.

JEWISH DEFENCE LEAGUE FOR HOLLAND

Amsterdam, (JCNS). - Attempts are being made to found a militant Jewish defense organization in Holland along the lines of the Jewish Defense League in the United States. An anonymous appeal for volunteers has appeared in the Dutch Jewish weekly, Nieuw Israelitisch Weekblad.

The weekly has undertaken to forward any letters received in response to the appeal and to keep the names of those concerned secret.

The appeal stated that it was the international situation and the plight of Soviet Jewry, not the situation in Holland, which had made necessary the setting up of a defense organization.

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Shown here, right to left are officers of the Beth Israel Congregation: Jack Katz, President; Paul Brickman, Secretary; Harry Bregman, Treasurer; Abraham Appelbaum, Honorary President; Dr. Norman W. Shaul, Co-Chairman Congregational Committee State of Israel Bonds; and Harvey M. Wagman, Vice President.

TREASURY PURCHASES OF ISRAEL BONDS BY TORONTO CONGREGATIONS SHOW DEDICATION TO ISRAEL'S ECONOMIC STRENGTHENING.—"Selfless dedication to Israel's urgent needs and best interests has been demonstrated in the most practical way possible, through the action taken by two Toronto Congregations, Beth Israel Congregation, and Congregation Chevrah Mishnaoth, who turned over cheques for the purchase of Israel Bonds from their Treasury funds in time to meet the year-end close of the Toronto campaign." This statement by Dr. Norman W. Shaul co-chairman of the Congregational Committee, State of Israel Bonds of Toronto, paid tribute to the officers and members of these congregations which for the second consecutive year have made Israel Bond treasury purchases —and at increased levels of purchase as Israel's critical dollar shortage has required. These congregational purchases are over and beyond the individual purchases made by members at the annual High Holy Day Appeals, held at Beth Israel Synagogue.

Inadvertently, the name of Beth Israel was not included in the listing of participating congregations and organizations which appeared on the "All-Israel Chanukah Festival" brochure. The State of Israel Bond Organization is deeply appreciative of the efforts and devotion of Beth Israel officers and members, as steadfast and veteran supporters of the Israel Bond campaigns in our community.

Shown, right to left, are officers of the Congregation Chevrath Mishnaoth: Jack Katz, Secretary; Dr. Norman W. Shaul, Co-Chairman Congregational Committee State of Israel Bonds; Martin Kelner, President; Marvin Grill, Treasurer; David Reiter, Executive Ceommittee Member.

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ELLISON, LEAH. - On December 24th, late of 137 Mintwood Drive.

FREEDMAN, JOHN J. - On December 27th, late of 50 Rosehill Ave.

GOLDEN, HARVEY. - On December 22nd, late of 560 Cranbrook Ave.

GUROFSKY, RUBEN. - On December 26th, late of 35 Canyon Ave.

JACOBSON, SAMUEL. - On December 26th, late of 3560 Bathurst St.

JANKOVITCH, ZELDA. - On December 21st, late of 558 Glengrove Ave. W.

KAY, LOUIS. - On December 23rd, late of 103 Borden St.

LENNHOFF, HELEN. - On December 28th, late of 91 McGillivray Ave.

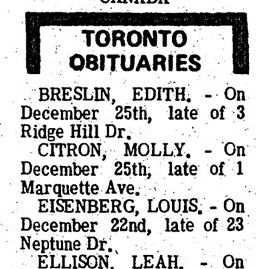
OSTER, FAY. - On December 25th, late of 535 Sheppard Ave. W.

RANDALL, JEAN. - On December 25th, late of 24 Shallmar Blvd.

SCHAEFFER, ABE. - On December 23rd, late of 85 Brunswick Ave.

TROY, BERTE, SMITH. - On December 25th, late of Detroit, Michigan.

WEINBERG, BERNARD, Q.C. - On December 27th, late of 8 Ava Cres.



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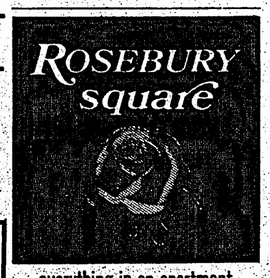

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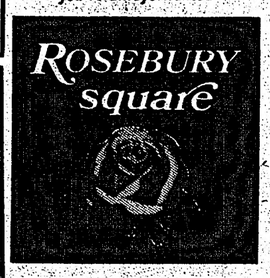

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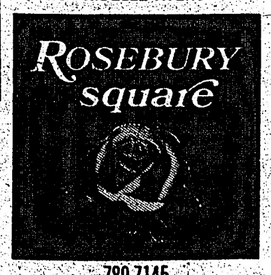

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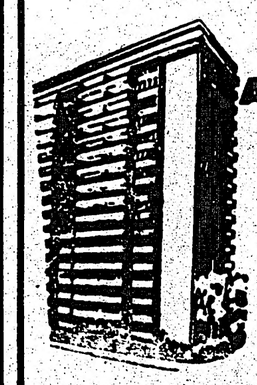

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CAMP REUNION.—Some of the 150 youngsters from various parts of Toronto who participated during the Camp Agudath Israel reunion which was held this past weekend at the Agudath Israel center on McGillivray Ave. The camp is situated on a 500 acre tract near Port Carling, Ontario, Muskoka area and is part of the ten summer camps operated around the world by the Agudath Israel World Organization. The Camp is the only one in Ontario to have complete separate programs for boys and girls within a Torah true atmosphere and is an educational project of the Agudath Israel of Toronto under the direction of Rabbi L. Bronner.

CANADA JOINS WORLD PROTESTS

(Cont. from Page 1)

the eleven persons convicted in this case. World opinion, including some Communist paties in the West, denounced this farce and expressed fear that it lead to a more intensive persecution of the three million Jews in the Soviet Union.

The Department of External Affairs authorized The Canadian Jewish News to publish the following statement:

"The Canadian government (on Tuesday, December 29th,) expressed to the Soviet government through the Soviet Ambassador in Ottawa, Mr. Boris T. Miroshnichenko, its concern on humanitarian grounds over the death sentence imposed on two of the accused in the Leningrad trials."

* * *

Mr. A.E. Ritchie, the Under Secretary of State for External Affairs, called in Mr. Miroshnichenko on behalf of the Canadian government, to pass on these views to him. Mr. Miroshnichenko has undertaken to report our views at once to Moscow.

KISHON

(cont. from page 2)

"Lysczansky's Cooking Oil cooks by itself," Mrs. Traubman said kindly. "For light and nourishing meals, for crisp salads and for golden syrups, Lysczansky's Cooking Oil is peerless. What do you say, Joe?"

At our table there also sat a sourpussed man and read the morning paper while sipping his coffee. They had introduced him as the station's political pundit and theater reviewer but apparently he was also moonlighting as a spot announcer.

"It's the world's best kosher oil, Fanny," Joe now said, "tasty, tasty, tasty!"

He smacked his lips ecstatically, then went on reading the alarming stock exchange reports.

"Lysczansky's Cooking Oil is free of nitro-glycerine," Fanny Swing summed up and again turned to me. "You write your poems all by yourself, Mr. Kitchen?"

"Yes," I answered, "thank you very much."

"A gitn yomtov," Perle Traubman smiles a plastic smile, "my daddy always talked Yiddish whenever he didn't want us kids to understand him. Ma also wrote poems but in Russian. . ."

I could literally feel how my fame was growing by the minute all over America including Alaska, thanks to the highly successful broadcast. Indeed, it is no small achievement to make the Fanny Swing Show, some people would willingly give their eye teeth to be invited. Aunty Trude told me that Mrs. Traubman had a rating of 55 per cent in the shade and every word of hers is sanpped up by 25 stations. In short, I was on my way to being a real star. . .

"As a matter of fact," I said therefore, "I write in Hebrew as well."

"Isn't that wonderful?"

"Yes, Hebrew is marvellous."

"Personally, I don't worry about meals," Fanny allowed, "Lysczansky's Cooking Oil cooks all by itself. For crisp salads and golden syrup, only Lysczansky's Cooking Oil will do. Doctors warmly recommend it. What do you say, my dear?"

"Hell," I answered, "I've never tried cooking. . ."

Mrs. Traubman motioned nervously towards Joe who rushed to the rescue.

"Lysczansky's Oil is kosher to the last drop," Joe said without looking up from his paper. "Don't cook for me with anything else but Lysczansky's Oil."

"Contains no nitro-glycerine, is pleasant to the palate, and easy to digest. If oil, then Lysczansky's," and wih that Fanny again turned to me. "Mr. Freedman, where will you pray during the holidays?"

"I have not yet decided. ."

"We'll all come to hear your cantoral singing."

"Please do."

"I am sure you will be a great success, Mr. Freedman."

"How can one fail with Lysczansky's Oil?"

"Of course," thus Fanny, "this oil cooks all by itself."

"No doubt about it, Lysczansky's is tops." I explained, "What do you think Joe?"

"Tasty, tasty, tasty," Joe improvised, "kosher and contained no nitro-glycerine."

I only smacked my lips.

Mrs. Traubman glanced at the clock overhead:

"Thank you very much, Mr. Freedman," she said cordially, "we were happy to have you as our guest. It was most enlightening to hear about Israeli cantorial singing from the first source so to say A gitn yomtov and shahalom."

"Crisp salads," Iput on my topcoat, "and golden syrup."

How do you say? A STAR IS BORN. Or in Yiddish, "a gemachter mensch." Since there is no parallel expression for this in Hebrew, I hurried home to see about it.

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AND

The Toronto Zionist Council

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MONDAY, JANUARY 4TH, 1971

8:15 P.M. SHARP

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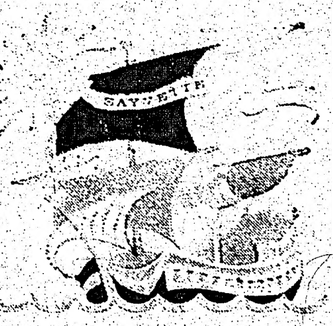

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